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Editorial.

HE God of the next world is God
is world also. There can be no
antagonism between the interests
his life and those of the next,
een the interests of body and
Beauty anywhere contributes
eauty everywhere, and love for
ody is destined to grow into
for everybody.

ST Sunday the Century plant in
Horticultural Building of the
d's Fair, shot up its flower stem
inches, which is nearly double
listance ordinarily accomplished
is plant on week days. It has
suggested that Col. Shepard,
nday closing activity, ought to
otified and have the plant put
n account of its Sunday-break.
roclivities. But it is ever thus:
father worketh hitherto, and I
"

E title of another monthly ven-
in literature is *Current Topics*,
emanates from some of the
ger men of the Chicago Univer-
While it has no official connec-
tion with that institution, it will naturally reflect considerable of the mind and men there represented. The initial number is an attractive one. To our readers this venture will have an additional interest when we say that its literary department will be largely in the hands of Edwin H. Lewis, a graduate student in English, and a near kinsman to the lamented Henry Doty Maxon. The low price of a dollar a year ought to send this missionary of culture far on its mission to help the world.

THE Unity building, which offers World's Fair accommodations to the friends of our cause, is meeting with encouraging recognition. Among the applicants already are those from Philadelphia, Boston, Davenport, Ia., Menomonie, Rockford, Cleveland, St. Paul, Duluth and Concord, Mass. Truly it will be a representative family that will gather in this building. Send for circulars to Mrs. R. H. Kelly, 1018 Chamber of Commerce Building, Chicago.

THE *St. Louis Republic* asks the pertinent question, "Is it necessary for the state to enslave criminals? Has not the criminal some right to his enforced earnings? Is not the higher justification of his imprisonment found in the two words, 'safety' and 'reform'? Why not let him earn his own living by reasonable wages, and if he can do more let it go for the support of his family, or to the helping of himself forward when he is through with his bitter lessons of the prison?"

THE January bulletin of the First Free church, of Tacoma, has this interesting note. "A question box has been placed in the vestibule of the church. All questions of a theological or ethical character placed in this box will be answered from the platform on the fourth Sunday of each month." This is, at least, a suggestive experiment, if these questions were to be answered on a Sunday evening, for instance, where the educational, conversational method would not interfere with the beauty, dignity and artistic unity of the sermon service, which we hold high, and believe must become more and more a thing of strength, as it becomes more and more a thing of beauty and consecration in the lives of intelligent men and women. We shall be glad to know of the result of this experiment. Perhaps some others of our ministerial readers will feel like trying the experiment also, in some form or another.

GEN. BALLINGTON BOOTH is in Chicago on a tour, whose object is to inspect the work of the Salvation Army going on in this city and to make arrangements for the World's Fair. Open air meetings and demonstrations of various kinds are to be provided for, as also food and shelter barracks for the homeless and hungry poor. Brigadier Fielding's report of the past year's work is just out and is full of encouragement to those who are watching hopefully for evidence of the value of this work. This work only, a short time ago looked at askance by good people, no longer need to apologize for itself or its methods. However much one may see to deplore in its methods, the great amount of good accomplished in spite of them is getting too notorious to be ignored. People, who many of them spend the day in self-supporting labor and their evening hours in self denying work for their fallen brothers and sisters. prove their love of humanity by their lives; and find much to reward them in the elevation of those they seek to rescue.

UNITY has a large and growing proportion of its constituency outside the boundary of so-called Liberal churches. Its hope and that of the cause it stands for rests with these unhoused, unshepherded and unnamed members of the great flock that belongs to the household of humanity. We have been greatly cheered of late by the unsolicited and unexpected testimonies that come from these, of their delight in the work and the word of UNITY. One such a correspondent writing from the interior of the state of Illinois, makes a suggestion which is worth passing on: "It seems to me that we live in a time when plain simple statements of facts are demanded, and I do wish that every lover of his race could read Rev. E. H. Hall's article on 'The New Orthodoxy' in the March number of the *New World*; it seems to me to have the right ring in it. I am glad there is so much being done through the columns of UNITY to build the universal church that is to be."

MRS. LAURA TILDEN GREENE, the daughter of the much beloved father W. P. Tilden, gone to his rest, in the ripeness of years, has prepared a beautiful memorial for this gentle shepherd of souls. It is an unique book entitled "Leaflets for Lent." The plan has been to arrange for each of the forty days of Lent, on one page high Bible passages, on the opposite page short, but searching passages from the writings of Father Tilden. Every page in this way glows with the inspiration of the older days, with the inspired words of a later day prophet as a refrain. Those who loved the voice and the face of Mr. Tilden will hear the one and see the other reflected on every page. Those who knew him not will still find in this book a helpful guide into the quiet places of busy lives, serene moments for communion and companionship with the imponderable but ever present realities of the spirit. Such uses as this of Lent will introduce new life into the old ritual.

THE First Unitarian church, Berkely, Cal., has secured two columns on the first page of every Saturday's issue of the *Daily Advocate*. This space is under the editorial care of Rev. Edward B. Payne, minister of the church, and will be devoted to the wider dissemination of the thought and faith for which the church stands. The editor of the *Advocate* in an explanatory note says: "It is a business proposition, and the *Advocate* is not responsible in any way for what appears therein. We offer the same amount of space to each and all of the other churches in town on the same terms." Such a medium is a valuable "annex" to the pulpit, and worthy of consideration in other places. For some time Rev. B. F. MacDaniel had charge of a weekly column in one of the San Diego dailies, which he used to fill with suggestive notes in the interest of the broader thought and freer faith. Some years ago there existed in Quincy, Ill., the "Compass Club," composed of Rev. Edward Anderson (Congregationalist), Dr. Newman Smythe (then Presbyterian), Rabbi Moses (now of Chicago), and F. L. Hosmer. For some time this club (by inbiation of the editor), used a column or more each week in the leading local paper in the advocacy of educational and social matters of concern to the community. This systematic use of the newspapers, whether in the more special or more general way, multiplies one's audience many-fold and is an experiment worth wider trial.

A CORRESPONDENT who has a rude acquaintance with Unitariarianism, both East and West writes: "Unitarianism, so far as it has developed, has reached its most satisfactory and powerful stage in the Mississippi valley. In some quarters it has already settled down into self complacency, and in others into a crude, unsettled condition, with its theology entirely negative but still trying to keep up appearances by retaining old outgrown ceremonies, insisting with determination on customs and methods without creating the necessary conditions." If this is true in any sense concerning the Unitarianism of the Mississippi valley, it is because there has always been a frank onward looking element in it. When that is gone in any denomination it is time for it to die.

OUR attention has been called to the words of Frances Willard on the Sunday opening question at the World's Fair in her Annual address before the W. C. T. U. of 1891; these words being considered more truly representative of the private opinion of this eminent missionary of temperance and good-will than her utterance at the Denver convention of 1892. We had no desire to misrepresent this fellow-worker. Indeed, this was the very point of our protest, if, that the public vote and petitioning power was unreal, and not a true measure of the judgment of the American people on this subject. The W. C. T. U. is large enough to deserve a president at her *maximum*, and not her *minimum*. It is her duty to *lead* and not to *follow*. And if there ever comes a time when her *maximum* is not acceptable to the majority, then, it is her duty to lead by dissent. Let her be voted down and out for the truth's sake, as *she* sees it, rather than voted in and up for the truth as *they* see it. Congress has been badgered by too many "official" petitions; too many conventions, denominations, Y. M. C. A's and such have petitioned that body *en block* when these petitions represented a large number who were being *represented* in their official, and *misrepresented* in their personal and private capacities. We deem it simple justice to give Miss Willard's personal position on this subject, and so we print in full her remarks in Boston at the annual meeting of the W. C. T. U. for 1891, inasmuch as she has frankly and repeatedly stated it in print. Neither

do we think she acted other than in good faith when she also tried to set forth the reason that actuated the great society, of which she is president, in working as they have for the "closed Sunday." And we have reason to believe that with the machinery silent, no merchandising, with religious, philanthropic services, sacred concerts, etc., as set forth by President Higinbotham there would be a milder feeling on the part of Miss Willard and her associates.

"The Non-Sectarian."

This publication begins the year with the initial number of the third volume in a much enlarged and improved form. And instead of being a monthly vehicle for the pulpit utterance of Rev. R. C. Cave, pastor of the Non-Sectarian church of St. Louis, and such other matter as would be gathered in a parish publication, it becomes an honorable applicant for a place in the list of religious monthlies. May it have wide circulation. As its name indicates it is entirely undenominational, and has among its regular contributors the names of workers in the Congregational, Independent, Universalist, Jewish, Ethical Culture, Christian and Unitarian fields. Among the latter we find the names of our friends John Snyder, John C. Learned, Lewis Duncan and Charles F. Bradley.

We believe, with the editor, that this is a timely publication and its larger grasp on its purpose is significant. It is but one more voice among many showing the disintegration of all creed-tests, and the growth of the inspiration of moral ideals. The commanding supremacy of a Purpose to help the work along as a basis for church union and activity. This is no new thing, but it is a growing thing. The editor shows how strikly the recent manifesto of the Free Church of Tacoma, but unwittingly echoes the position laid down by the Non-Sectarian movement in St. Louis in 1891. If we cared we might show that both these were anticipated in utterances which called UNITY into being fifteen years ago. It is six or seven years since Dr. Thomas made the striking address before the Illinois Unitarian Conference at Hinsdale on the subject assigned him by the writer of this article, viz.: The American Church. An address never to be forgotten by those who heard it, in which he said "my hand is extended in religious fellowship and co-operation to whoever will take it, and that is the end of the matter." Twenty-one years ago the present writer inaugurated in his missionary work in Wisconsin while representing the State Conference in the field, a movement for a State fraternity on the same undenominational and non-doctrinal lines, and several hundred members were enrolled, and the organization dropped only because the missionary was called to other fields.

But this search for a pedigree of this free church movement is as useless as it is hopeless and unfair. For this very idea has been the burden of the message that Emerson, Channing and Parker gave to the world, and they but reflected the light that has been flashed down from one mountain peak to the other, from the prophetic heights where Jesus and his kindred have stood before and after his time. To this Non-Sectarian church the burden of all the churches tends: for this Free church the Unitarian movement has made the most important contribution yet offered by any of the denominations. The present advanced step of the Non-Sectarian magazine justifies the vision of two years ago with which it started. Then it said:

It is for the churchless, the Godless, the Christless, that the church should be built—for those who doubt, that their faith may be strengthened; for those who are weak, that they may grow strong; for those who are helpless, that they may be guided to the source of all help.

In this spirit as an indication that we are advocating no *revolution*, but recognizing the inevitable, *evolution* of thought and spirituality, we add this word from one of the most beloved and successful women ministers in our Unity fellowship.

"Somehow I am impelled to say: God bless you for that ringing editorial in UNITY of the 19th. As ever, yet more than ever, my sympathies are with the "outsiders," who will not be labeled, yet are as sincere, as deeply in earnest in their search after truth, as any inside the many folds. Truly "there still remains in every community a large, intelligent loving element."

A movement should be made that would enlist their energies in *doing good* and *getting good*, though they can pronounce *no* shibboleth.

Some thing should be done to rescue religion from the hands of its friends. I am heartily sick of "isms" and "doxies," yet I love mankind.

Phillips Brooks.

The sudden death of Phillips Brooks, Bishop of the diocese of Massachusetts, has called forth everywhere expressions of sincere and profound sorrow. The tributes that have been paid by the secular press throughout the land bear witness to his recognized worth as a man and to his widespread influence as a preacher. He belonged not alone to the communion of the Protestant Episcopal Church. His sympathies were never rimmed by the circle of his more special fellowship. He had regard for all high interests of society, and for those who were seeking to advance them, whatever the outward form of their faith. His spiritual discernment made him catholic in spirit. He distinguished between religion and the cut of its clothes. He knew where to put the emphasis. In him the man was never eclipsed by the minister. The humanities came to the front in all his preaching and public address. His election to the bishopric could not add to the honor that went with the recognition beforehand won. It was the bishopric rather that was honored in him. He was more than all his titles. "Phillips Brooks" had so become to thousands a household name, that all titles seemed to them artificial. The common speech never took hold by these handles. Such a man can never be appropriated by any one church or denomination. His personality is too large and many-sided for such ownership. He belongs to the growing fellowship of broader minds and kindlier spirits that, in every fold and outside all ecclesiastical labels, give promise of the larger church to be. On all such the death of this eminent preacher, in the ripeness of his power, falls with the weight of a personal sorrow and sense of loss.

Phillips Brooks was pre-eminent as a preacher. The pulpit was his throne of power. To this he gave himself with a singleness of purpose beyond that of any minister of our time at all approaching him in power and richness of gifts. "This one thing I do" seemed to be his motto. He did not suffer himself to be drawn aside to literature, to the popular lecture-field, or to the leadership of any special movement whatsoever. It was enough for him from week to week to speak to his fellowmen upon the simple yet great themes of character and life. These he presented with an interpretative insight and power that made his word a real life-help to high and lowly alike, to the learned and unlearned. His preaching had the quickening power of sunshine in it. It gave light and warmth and cheer. He was no controversialist. This seems to have been foreign to his taste and temperament. His sermons and public addresses for the most part touched only indirectly the disputed questions within his own fellowship, and in the more general field of biblical criticism and changing theological thought; though occasionally some comment from him was like a strong side-light upon the matter in dispute. In this respect he was never a leader, never the pioneer of new paths. Yet he left no doubt where he placed the emphasis in religion, and the kindly witticism,—set on foot long since, by whom we know not—that he was "an Episcopalian minister with a leaning towards Christianity," was really a testimony to the absence of all dogmatism in him and to the breadth, directness and simplicity of his preaching. The remembered opposition to the confirmation of his election to the bishopric emphasizes the great loss which the more progressive elements within the denomination have suffered in his death. And yet it is a comforting thought that the very circumstances which sharpen the sorrow of a death like this,—its tragic suddenness and in the full measure of usefulness,—serve more than ever to fix public attention upon the ministry of the life that is thus closed, and upon all high things for which it stood. So will it be with this widely-known and much-loved man. Being dead, he yet speaks. His memory will still plead for the things which his lips set forth with such persuasive power. F. L. H.

How about this Apron with an Autograph? Will some reader of UNITY give us advice on this perplexing question? What should the parsons do with such requests as these?

We need a little church here. Our ladies will hold a fair for it on February—. Will your parish kindly send us one dressed doll for our fair?" Or, "Will your parish kindly send us one useful or fancy article and one dollar (more if you will, but at least one dollar) to help in building a neat little chapel?" or, "Will you kindly send us an apron of any material, with your autograph attached. We refer you to Rev. Mr.—"

It is so little to ask, and is asked so humbly, and it seems so ungracious not to send the apron or the doll, or the dollar. Ought we to write to "Rev. Mr. —," and then set the Women's society of the church at work to discuss and dress the doll and pack it and express it? The first time and the second time the plea is irresistible, — but here comes another and another; will they keep on coming? Is it the new way of church-building? Some of us have begged our personal friends for large sums for church-building. These new beggings come from strangers and are only for pennies as it were. Had we better encourage such penny-begging? Or is it a rather costly way to the giver of doing but a penny's worth of good, and a very much more costly thing to the receiver to take hat in hand and go the round of the churches, east and west in this way for the pennies? Give us your advice.

W. C. G.

Men and Things.

A MEXICAN street car can be hired for personal use for $3.50 a day, with a right to stop at any one place for two hours.

PEACH-STONES shipped by the carloads from the canning factories of California offer a beautiful and economical substitute for coal. They make a bright and fragrant fire.

"WHAT extravagance, to buy your wife such an expensive ring!" "On the contrary since she got it she has bought only half as many pairs of gloves."—*Fliegende Blätter.*

"WHAT was that Dawson story you told the other day, Hicks?" "Why, I pleased Mrs. Dawson very much by asking her if she was herself or her daughter. Could n't tell 'em apart." "Well, it's strange, but I worked the same scheme on the daughter, and she did n't like it a bit."—*Harper's Bazar.*

THE lord mayor of London declares that 90 per cent of the cases that are heard at the Mansion House are due to drink.

ALL true science begins in the love, not the dissection of your fellow creatures; and it ends in the love, not the analysis, of God.—*Ruskin.*

PRESIDENT HARRISON has recently added all Free Delivery Post Offices, and the employes of the Weather Bureau to the list of officers governed by the Civil Service rule. Let the good work go on.

LOVERS of good books are promised a surprise and a delight in a book entitled "Youth," soon to be published by Dodd, Mead & Co. It is a translation from the French. The author, M. Charles Wagner, is said to be the herald of a new ideal and spiritual school in French literature.

A New York correspondent of a Chicago paper says: "It is no longer any secret that Mr. Cleveland has determined to make Lincoln's administration, his treatment of politicians and his study of the plain people, and their disposition, his model in his next administration." So mote it be. He cannot do better.

WE have received the advance sheet containing an article by John Lloyd Thomas, secretary of the National anti-nuisance league, on the "Unconstitutionality of License Laws," which we hope will be widely read and seriously studied. It is to appear in the *Demorest's Family Magazine* for March.

THIS is the way General Grant's Memoirs have recently been announced in an English magazine: "The biography of Grant will be interesting not only for the career of this great man himself, but as showing how people rise sometimes from obscurity to great positions through industry, ability and circumstances. Grant was the son of a farmer, who gave him a much better education than he had himself received. The civil war obliged Grant to become a soldier, in which capacity he served for fourteen years, when he again took to farming, which he had to relinquish on account of ill health. He then became successively estate agent, clerk in a store, and senator. In this last vocation he distinguished himself so highly that he was elected President." Such is fame. Such, also, is the intelligence, oftentimes, of would-be cultivated classes.

THE Chicago *Times* in a recent issue outlines a new invention which is designed to annihilate space. A plan of train construction designed by Frederick U. Adams, formerly of Chicago, will, it is said shorten the journey to New York by eight hours or more. It consists of a perfect vestibule train constructed so as to offer the least possible resistance to the atmosphere. A train is being constructed, and trial of it will be made on the New York Central railroad. This train will be constructed like the bows of a ship so as to split the atmosphere. At the highest estimate a train of six cars constructed on the new plan will offer at a speed of sixty miles an hour, a resistance of 2,880 pounds as against 10,800 pounds of existing trains of equal length. It follows that trains such as Mr. Adams proposes, could reach a speed of 100 miles an hour without exhausting the capacity of modern locomotives. Incidentally he proposes to add to these trains a system of ventilation that will remove the menace to health and life so familiar to the traveling public in the palace sleeper. Competent experts declare these improvements feasible and comparatively easy of adoption.

JAMES REALF, Jr., bears a genius-laden name, and in his article in the February number of the *California Illustrated Magazine* he seems to be on familiar terms with many men of genius. Among his "Eminent Authors" is found Edward Everett Hale, of whom he speaks as follows:

"Years ago he was a shorthand writer taking down the speeches of Daniel Webster. Since then he has made more and better speeches (using the adjective in its best sense) than Daniel Webster ever dreamed of. Some who are amazed at the versatility of this man, at the number of irons that he has in his intellectual forge, and at the readiness with which, from the summit of seventy years, he stoops down to take on a new burden, have ventured the opinion that Edward Everett Hale would have mounted the ladder of fame still higher if he had confined his genius in one channel and not spread it out over so wide an area, intimating thereby that it spreads thin in some places. Yet it seems to me from a careful study, that this view, which would be true of most men attempting many things at once, is a mistaken one in this case.

"Some wit sneered at him by nicknaming him Edward Everything Hale; but as a rule the more he has to do, the better seems to be the quality of his doing. One task refreshes him for the next.

"The only main chance he has ever had his eye on is the chance to lend a hand to other people. Yet, most of us feel of Hale, I think, as Croker said of Dean Swift, that 'his gown has impeded his course and entangled his efforts.'"

Contributed and Selected.

The Honored Dead—Phillips Brooks.

New England mourns a valiant chief and blest,
A son that crowned her with his honored name,
Bequeathing her his gift of growing fame,
That on his grave it might as roses rest:
What wealth of world-wide sorrow will attest—
The Christian gladness of a life that came—
To bear the glory of the day's bright flame—
In teaching what is noblest, truest, best!

How should we rouse ourselves from sloth of sin,
And dalliance with the shame of false-faced wrong;
How should we strive true righteousness to win—
Because he taught it all in living song;
A psalm, a prayer, a sermon was his life;
Encouragement to men to brave the strife!

WILLIAM BRUNTON.

Frances Willard's Personal Preference.

FROM HER ANNUAL ADDRESS BEFORE THE W. C. T. U.

A Sabbath exposition in the hands of all the churches is the unique suggestion of our National superintendent and several of my white ribbon correspondents. Let the grounds be open for those services, and tickets given at the gates until the accommodations are exhausted in the various halls. Let the best speakers in the world be asked to address the various assemblies, Y. M. C. A., W. C. T. U., Christian Endeavor, King's Daughters and all other societies, religious and philanthropic, each making its own program, while the best singers and musicians furnish the music and in the evening lead vast congregations in the praise service. We are in the days when the philosophy of take and give is better understood than in the stern, repressive ages past. If we take away we must replace by giving what is better. The true way to reconcile all in a Sunday closing of the national exhibit is to open one still more attractive. Man is vastly more interesting to man than machinery ever can be; and God-smitten souls that will speak the words of the Higher Life shall never lack hearing nor compete in vain with machinery, live stock or "garden sauce."

Human nature has been in all ages the same. The prophet Amos upbraided the people in these words:

"Ye say, When will the new moon be gone that we may sell corn, and the Sabbath that we may set forth wheat? making the ephod small and the shekel great, and falsifying the balances by deceit."

Money considerations are likely to be final in this day when each man's idol is a shining coin, shut in a leathern case and enshrouded in an unlighted temple called his pocket. It is thought that the gate money on that day cannot be spared. To meet this difficulty some have said, the leading speakers of the world will draw more largely than the fair itself; make out you program, let their names stand out like stars, and charge admittance. This we cannot advocate, but we fully believe that Sunday could be made the most delightful day of all, and the one of largest following, if Christian people, philanthropists and reformers, would put their heads together, and offer to prepare and pay for such a program as I have described.

The world is less materialistic than it has ever been. More people are now out in search of a religion than at any previous epoch. God's Fatherhood, Men's Brotherhood, Women's Sisterhood: all these are in the air; they are themes instinct with life. The Temperance, the Labor and the Woman's questions are the offspring Christ's Gospel; only minds saturated with Christian thought could ever have conceived, only hearts mellow with Christian love could have cherished; only wills aflame with Christian zeal can ever answer them. All these are Sunday subjects; for they are sacred as a child at prayer; indeed they are our prayer in this childhood of humanity for a broader, better chance to be, to live and to achieve the greatness for which we were created. Let us have then blessed American Sundays for the people—not Puritan Sabbaths at the World's Fair of 1893.

What Shall it Profit?

It will not profit a man to gain the world and yet become selfish and heartless in so doing. It will not profit a man to win the world if he must neglect his duties as a citizen, a neighbor, his duties to his family, his friends, his conscience and his God. It will not profit a man to gain the world if, in so doing, he must grind the faces of the poor and crowd the men who labor for him to the wall. It will not profit a man to gain the whole world and forfeit the very life of life.

The warning given to past centuries is not superfluous to-day. Any one who will read the accounts of the opening of new tracts of land to settlers, even granting that those accounts are highly colored, will receive at least a suggestion from the rush and struggle, the rending and trampling like wild beasts, that we have not gone beyond the necessity of that old warning. Any one who will read the accounts of what is known as the "sweating system" in some of our large cities will see in the selfishness and greed, out of which it springs, another illustration. Any one who will read the accounts of fraud and swindling, of the devices practiced by those who want to live without work, or in grander style than the income of their legitimate work warrants, will find ample reason to-day for the old question, "What shall it profit?"

People have grown accustomed to talk about the "missing link"; they say it is impossible to find the link that unites man to the animal. I do not think so. I wish that there were a great many more of those links missing. There are too uncomfortably many of them in existence. I wish the link were missing which binds man to the pig, to the wolf, to the tiger, to the snake, to the crocodile.

We shall soon celebrate the discovery of this country. Vast preparations are being made for industrial displays,—all very well; but it becomes us to ask, as we look over our land, as we note all our material progress, what progress we have made in the upbuilding and development of our national character. Luther said, some hundreds of years ago, that "The prosperity of a country depends not upon the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character; here are to be found its true interests, its chief strength, its real power." No words that Lowell ever uttered can be more fitly taken as his last admonition to his country than these: "What we want is an active class who will insist, in season and out of season, that we shall have a country whose greatness is measured, not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best within us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfill our own thwarted aspirations when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make more worthy of their inheritance than we ourselves had the power—I might also say the means—to be."

MARION D. SHUTTER.

JESUS loved nature well, but men better. This lowly laborer had no "Brahmin" blood in his veins, but drew his lineage from the working class. He beat out his own high thoughts with the hammer of daily toil before his clarion strain challenged all law-masked tyranny and wrong, denouncing the priest and ruler who ate up the people like bread. To be saved, he taught, was only to renounce one's selfishness, Priests, religionists, and saints who trafficked in holy things were his abhorrence. His life can never die out of the race for it is the moral inspiration of mankind, and will, at last, raise man out of even the possibility of evil. The night of the world is already far spent, and the morning at hand. Even now from the east unto the west the great angels of freedom and of love are proclaiming, not merely that Christ once rose, but that humanity itself is rising! He who leads the spiritual evolution of man will dwell with that humanity under each trial and through every test. He will lead it onward and upward through struggle unto victory, and crown it at the last with the crown of more than sun or star.—*E. M. Wheelock.*

'Tis much to know
That there are stars too far above
To stoop to be won by me or you
For an individual blessing.
—*Robert Weeks.*

Correspondence.

EDITORS OF UNITY:—I presume the most steadfast in a cause, though having the strength of their convictions, occasionally feel the need of support and approval. I venture, therefore, to offer mine though it is only the mite of a single and unpracticed layman's pen on such a topic. But deeply have I appreciated, have long craved for just such manly stand as you and others of the western conference have taken in behalf of a distinctively undenominational basis; feeling your position has the merits of being sincere, tenable and timely, raising the issues to a higher and broader plane, that nothing short of it will satisfy for any length of time the freed mind at all critical, consistent and unbiased.

Much joy I derived therefore from the publication in the UNITY a few weeks ago of the action of the Tacoma Unitarians in practically falling in line with your principles and identifying themselves with the forward movement. Their utterances have the true ring of western manhood and independence that will no longer be hampered, or clouded, by vague and contradictory issues of the past. And will they appeal in vain to that growing emancipated class who believe perhaps all the stronger in the essentials of what is good?

Though the Rev. Mr. Wendte of Oakland, Cal., specially disavows and deprecates the step taken by the Tacomites, does he more than represent the conservative wing of our distinctively progressive religious movement?

If not, such a protest might be expected and discounted by the other division who will not allow a wet blanket from ever so respectable a source to swerve them from the right course onward.

My own, though limited, observation speaks for the hopefulness of the advance. When only a decade or two ago in search of rational religious associations, what was then offered in our community as Unitarianism limped along, on sectarian crutches, in a faltering way with its misleading theological phraseology and would hardly be the acceptable thing with us to-day. Though not authorized to speak for others I fear no contradiction in claiming that almost unconsciously, though without giving it formal expression, as a body we are in line and sympathy with our friends in Tacoma. Respectfully,

R. D.

LA PORTE, IND., JAN. 17, 1893.

EDITOR OF UNITY:—A noted theologian of Chicago in reply to Mayor Washburne's plea for open Fair on Sunday, controverted the latter's declaration that this nation was not founded on the Christian religion by quoting the opinion of the Supreme Court. We suppose all sensible persons will regard the opinion of the most eminent of the founders of the republic, George Washington, as far better authority than the "court" referred to. Above the official signature of the grandest character which the world has seen, appears the following:

"The government of the United States is not in any sense founded on the Christian religion." (Treaty with Tripoli.)

He further declares that, "The United States is not a Christian nation any more than it is a Jewish, or Mohammedan nation." The progressive, humanitarian thought of the age is in accord with Washington's declaration.

JEFFERSON.

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Church Door Pulpit.

The Immigration Question.

SERMON DELIVERED TO THE UNITY CHAPEL CONGREGATION AT HILLSIDE, WIS., BY REV. F. W. N. HUGENHOLTZ, JR.

"The Lord loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt."—*Deut. 10: 18, 19.*

I am going to tell you a true story. It has little attractiveness in the way of dramatic incidents, but it has a pathetic side, a very pathetic side, and it is true.

There lives a man in these parts, I need not tell you his name for you all know him well enough, who has several sons. He is quite rich, owns a large farm, much too large, in fact, for one man, and has therefore generously shared his land with his children, to each of whom he has given a sufficient tract. But after thus having provided comfortably for all his children, he had still a large amount of land left, too much for his own use. Now it so happened that he had a good many poor neighbors, all men with large families, hard working people, most of them, perhaps not always very wise in the management of their farms, but still well-meaning folk, who did their utmost to make their sons prosper in this life, and who were very loath to let any of them leave the old homestead. However, as their families increased and the boys began to cost more than they were able to produce, some of these poor neighbors decided that they could not possibly maintain all of their children, and sent them to the rich farmer over the way, to see if he could not give them enough work to do to make a decent living. They were not disappointed. The old gentleman received them hospitably, and not only gave them a good job, but to many of these poor applicants he threw open part of his unused land, and still his supply of land was not exhausted. No wonder that after awhile more of his neighbor's sons crossed the fence-line and asked for permanent admission, and since no one was refused and all the newcomers prospered after a little, the rich farmer's reputation for generosity and true Christlikeness spread through all the neighborhood, making him in every sense an enviable man among his fellows. But alas! he had not counted upon his own children, or rather, he had counted too much upon them. They began to put their heads together and criticise their father severely for giving away to strangers what actually belonged to them alone, while in fact they were all comfortably settled. And the worst of it was that some of the neighbors' boys, who had once come to this farm of plenty as poor as mice, and had enjoyed the fat of the land, were among the loudest to cry that the fence ought to be raised and the gate closed. Let their brothers starve on the old home-farms, if they only suffer no inconvenience. Well the outcome of all this turmoil has been that the old gentleman has actually refused one of his neighbors to send any more of his boys, and is making it very uncomfortable for those already on his grounds, and worst of all, is now really making plans to shut the gates for any and every new comer, just because his selfish children cannot bear to see boys of other households just as prosperous as themselves, or because they are afraid that there will not be enough left for themselves if others are allowed to share in the abundance of their father.

Now this is a pathetic story, because it means not only that the beautiful reputation of the old gentleman has already been partly destroyed and is in great danger of being lost altogther, (and I really know of nothing s[illegible] utterably sad and distressing as to see a good, kind, pious man, throw all his nobility of character to the winds, and turn square round to go the way to moral perdition), but it means also a world of misery to the poor fellows outside the gate, who have to go back all the way to the old farm, where they can only help to increase the want and the poverty of their brothers.

Have you not read the story in the papers? Well, perhaps you haven't. Let me tell you then. This old gentleman's name is Uncle Sam, and his selfish, grasping, miserly children are —I was going to say, you, but I changed my mind—are a part of the people of the United States.

Friends, do not mistake my intentions. I have told this little story because I wanted the little folks in our midst to understand what all this talk about the immigration question means, not however, to make light of it. For indeed, graver problem has never confronted any nation than to choose between right and wrong, between the love of God and the curse of Satan. We are not Congressmen or Senators, we cannot go to Washington to settle this matter, but we are the people of this Commonwealth, and if we raise our voices of one accord *for* the right and *against* the wrong, there is not a representative in the halls of our National Legislature that will dare oppose the will of his constituents. What their choice shall be—it depends upon us. If we remain silent—the temptations of evil are many and multiform, they may cast their votes against hospitality, against generosity, against liberty, against God, and pride themselves of having served their country. We *must* speak and protest. The inheritance of George Washington, the reputation of our common country, the cause of right and liberty are at stake. If right is going to be perverted into tyranny, liberty into bondage, hospitality into selfish exclusion, let it not be through us. There is but one answer to this question of immigration, and that answer is, let the right prevail. If the problem be a momentous one, it is not because the solution is difficult, but because the consequences of our choice may be disastrous to all the world.

What right has the native-born American to America? That his forefathers saw fit to emigrate from Europe, because their old homes did not satisfy their wants, that they have driven away and almost totally annihilated the native Indian tribes, to establish life, liberty and the pursuit of happiness for themselves? What right has the later immigrant to this new home of his? That he has happened to come here a few years before his unfortunate brethren, who are now in danger of being locked out? What other right, please, than the God-given right to life in any part of His beautiful earth? This earth is not ours, it is God's and He has given it to us in sacred trust, that we might all find our rightful places in it to prosper in His name. What right then have we, immigrants of earlier or later date to say to other immigrants: stay where you are, starve where you are, this land is ours, and we mean to enjoy it selfishly? There can be but one demand of right and that is, let the immigrant come in and partake of the bounty God has given us in this country. We are all brethren, and God is our Father. Shall we deprive some of his children of the privileges He has given to all?

This is not a matter of expediency. It may be, and for argument's sake I will admit it for a moment, it may be that a larger influx of immigration will in a measure decrease our abundance. But we may be sure that the very fact of the existence of immigration is proof that we at this end of the world [illegible]e more than they at the other. If it were not so, do you think those thousands that crowd the decks of our Atlantic steamers would leave all that is near and dear to them, their country, home and friends, simply for a change of surroundings? And as long as we do have more than they, it is our Christian duty to let them share it, even if it leaves a little less for ourselves. Why should *they* starve and *we* have abundance? Is that the law of God? If the law of self-preservation is your highest law, and in obedience to that you deny to others what God has given to all, know then that you wrong yourselves, your own souls, your own destiny, your God, but do no longer lay claim to the name of Christians, for Christ and selfishness are eternally at war. But if your highest ideal in life is the brotherhood of man and the Fatherhood of God, let right have its way. God's heart is large enough to embrace all the world!

But I do not believe that it is expedient to bar out all foreign immigration. The cry that the dreaded Asiatic plague must by all means be prevented from reaching our borders, is but a poor excuse for the selfishness which prompts it. We know by experience that a cholera-epidemic lasts at the most only one or two years, and if necessity forces us to forbid all travel from infected countries, because it is in the interest not only of America but of all the world that the disease shall be confined to as limited a territory as possible, we must do so, but only so long as circumstances call for. But why admit first and second cabin passengers and refuse the occupants of the steerage? Money, fine clothes and a good education are no absolute guarantee for personal cleanliness, and if King Cholera has once full sway, he pays little regard to the privileges of the higher classes.

Not the fear of cholera, but the anticipation of lower wages and general decline of our prosperity as the inevitable outcome of an overcrowded labormarket, is the real stimulus to this uprising against foreign immigration. But I put it squarely to you: is this an argument of great weight? Can you count the number of miles you have gone away from your homes to get a servant-girl or a farm-hand which you must have at any price, and has it ever occurred to you to be very particular in your choice! Does this then look as if the labor-market was so very crowded? I know it is different in the cities, I know that in New York, Chicago, Boston and all other towns of any size there are ten, may be a hundred, applicants for one position. But again, do New York, Chicago, Boston and all the other towns, for that matter, constitute all of the country, or does the "country" also come in for its share? The fact that there is an unqual distribution of labor does not prove that there is too much of it. Statistics show that during the decade 1870-1880 the number of foreign arrivals was about two and a half millions. In the decade 1880-1890 this enormous number increased to over five and a quarter millions. And yet the United States Commissioner of Immigration, Colonel Weber, asserts that, the state of Texas alone could have taken the entire inflow of the last ten years with great advantage to her interests, and have room to spare, so that the claim of "no room" can hardly be sustained.

It has been said, and this too is well calculated to arouse popular prejudice against foreign immigration, that America is simply the dumping ground for the refuse of Europe. If there is any truth in this statement, it must be in regard to the Jews of Russia. But they are the refuse of Russia only in the sense that *Russia* refuses them, not that they are not worthy of staying where they are. If there is one thrifty, prosperous r[illegible] on the face of the earth, it is that ancient Palestine. Shall we be fool enough to look down upon them cause they are unlawfully and inh manly driven from their abode Here at any rate is a clear instance moral right and expediency go hand in hand. Our Christian du compels us to take them into midst with brotherly love. But Jew will prove, as he has do throughout the ages in all countr where he has ever settled that he i benefit to the country of his adopti and in many cases an example wort of imitation. And as for other i grants, they come here of their o free will. They may be poor, and a large percentage illiterate; but very fact that they have gone throu innumerable hardships and have be tried in the school of poverty, mal them eager of changing their con tions for the better, and capable leading the life of deprivation wh of necessity awaits every pioneer. on landing here they cannot imme ately find work and thus help to sw the tide of the unemployed, the fa is certainly not theirs, but that of ignorance and negligence in allowi such conditions to remain. But sooner does he find employment, th he not only increases his own pr perity, but that of the commun as well. If one member suffers, the members "suffer with it." T reverse is no less true; if one mem prospers, all the members pros with it."

No less a man than Robert E Thompson, late professor of hist and English literature at the Univ sity of Pennsylvania declares th "to immigration this country ov its place among the great natio the abolition of slavery, the creati of its mining enterprises and railro and in large part the establishm of its manufactures and the vict of the national authority in the ci war. But for the incoming of the f laborer of Europe the United Sta would be a country of some 16,000,0 people, about equally divided tween the free and slave states, wit preponderance for rude agricult and no influence in the councils of world." This is something for t native-Americans to ponder, and they be fair and unprejudiced to very, very thankful for. And if th will go a little farther into t matter, they will find that the pres immigration is made up of just t same elements as that of the past, for the main part, sturdy conscientic people, who have in them the pov to will and to dare and to make th great nation greater still. The f that they are poor does not ma them undesirable. Three-fourths the people of the United States c not assert this without condemni themselves.

But who then are the undesira immigrants? Are they the illiter class? It goes beyond a doubt th educated foreigners can do more i mediate good than the uneducat But the only question should not What can the immigrants do for but this also should be a matter consideration: What can we do the immigrants? more than th What can we do for the world? A then it needs no discussion that th is hardly another country in exister where education is so widely a generally spread as in the Uni States. Has any nation a mission glorious as ours, to educate ignorant of all countries? what i *does* cost uncountable wealth? wealth be better appropriated?

What, however, of the social and anarchists who come here sim to disturb our social conditions? t certainly belong to the undesir class. I admit that they do dist our social conditions, but at the s

e, I believe that nothing is so essary for us than to be thorhly shaken up. But for the alists and anarchists our manuuring kings would long since have iced their laborers to abject ery. I do not approve of their hods. I certainly dread their and for blood-shed as much as but I am convinced that in an rect way they are a benefit to the ntry, and furthermore, I know we will make them realize that ideal of freedom is a higher and a er one than theirs.

take a third class, on all hands itted to be undesirable, that of criminals. It is not a pleasant ght that Great Britain uses the ed States as the prison at large her convicts, and, but for our r judgment, we should sincerely to make her change that course tion. But our better judgment prevail. No man is an undele acquisition if he still has a of the true man in him, and if ill have the power of assimila-

Both powers are present, and e it is not only our mission to ate the ignorant, but also to metphose criminals into useful and ctable members of society

ere is but one class, that of the ally or physically disabled, n I would not allow to enter our ry without the guidance of whose natural charges they not so much because they l become an incumbrance upon esources, but because it would njust to those unfortunates to hem adrift in this human sea, ut the rudder of the body or the ass of the mind, dooming them vitable shipwreck.

ee but one danger in the im- immigration of the present . *e.*, the crowding of our large and I see but one remedy for vil, namely, that all the county- of the entire United States be free labor bureaux, where em- rs and employes, alike, can have espective wants recorded, so that mmigration officials in New York her seaports can at once send immigrants as have no special ence for one place to another, alities where they are actually d and will be most likely to r themselves. Thus it will be hat it is far from expedient to or even to restrict immigraand that the only necessary is to *regulate* it.

friends, whatever be the excy or inexpediency of immi- n, I know that our duty as ians, as men and women, is lear in this matter. America n excellent reputation, a noble n, a glorious future. While is driving away her best citin a most cruel and inhuman n, while Germany is raising nds of her youths as food for nnons, while England in her for larger territory has been, recklessly heaping horror upon to America it is given to set mple of true Christ-likeners, to e judgment for the oppressed, food to the hungry, to raise m that are bowed down, to prethe strangers, to uphold the ess and the widow.

hen the Son of man shall come lory, and all the angels with hen shall he sit on the throne glory; and before him shall be ed all the nations. . . . Then he King say unto them on his hand, Come, ye blessed of my inherit the Kingdom prepared n from the foundation of the for I was an hungered and ye e meat: I was thirsty and ye e drink: I was a stranger and me in: naked and ye clothed was sick and ye visited me: I prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee and hungered and fed thee? or athirst and gave thee drink? And when saw we thee a stranger and took thee in? or naked and clothed thee? And when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The Study Table.

The under-mentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Why Government at All? A philosophical examination of the principles of human government, involving an analysis of the constituents of society and a consideration of the principles and purposes of all human association. By William H. Van Ornum. Chicago: Charles H. Kerr & Co. Half leather, red edges, $1.50; paper 50 cents.

A book in which a large allowance must be made for the "personal equation," written in a style which while aiming at the philosophical savors strongly of the newspaper writer who knows what matter to use and also what not to use. The book may be regarded as a legitimate product of present day unrest and deserves to be read as an indication of present tendencies even though it may not live as a profound contribution to the literature of economics.

As the title indicates the book is leveled against law and especially against laws that sustain the institution of property, and after the reader has grown accustomed to such assertions and inferences as "Crime is a virtue" "Morality and religion are humbugs" and "God is a myth," he will find much that is thought-provoking. The book is divided into four parts, Part I being devoted to a criticism of George, Marx, Bellamy and Proudhon. To dispose of these writers in less than a hundred pages is a manifest impossibility, and when the author candidly admits what is evident to the reader, that he "has made no exhaustive examination of their works" the weakness of the effort is accounted for. Straw men of one's own making are easily demolished. In this part of the book, as elsewhere, the newspaper style betrays itself in an unpardonable manner; for when popular prejudice can be turned to the advantage of his argument he does not hesitate to play upon it while ridiculing prejudices equally well founded, when they oppose his foregone conclusions.

Part II is devoted to principles. The main spring of all human action is found to be "Selfishness and the love of distinction."

No strictly new thought is presented; and writers of opposing schools are ignored; yet the chapters on "Property," "Human Liberty" and "Slavery" must strike a responsive chord in the hearts of those who "long for better things;" though they may draw far different conclusions from the presentation of conditions.

The remaining two parts deal with Government and all the evils that the author thinks flow from it, and with the proposed remedy and its results. He proposes to remove all evils and injustice by the abolition of the law, the method of such abolition to be by the use of the law itself.

As a whole, the book has a flavor of incompleteness. For instance, we should expect the author to have entered the lists with Malthus who is not even mentioned and whose theory would sadly mar the ideal state when the "checks" to the increase of population are removed, as they certainly would be if that state were ever realized. Again certain conclusions largely due, no doubt, to the author's early allegiance to Henry George, have become so fixed in his mind that he has come to regard them as axiomatic and is led to commit the common fallacy of drawing a conclusion larger than the premises.

But the book is far from "dangerous" and adds another impulse to the general shaking up that men's ideas are receiving and we doubt the ability of any one to read the book and retain any worshipful regard for law simply because it is law.

G. B. P.

Quabbin: The Story of a Small Town, with Outlooks upon Puritan Life. By Francis H. Underwood, LL.D. Boston: Lee & Shepard, $1.75.

"Quabbin" is a sketch of something near and dear to the hearts of many dwellers in the West—a New England town. And in these days, when the remnants of the Puritan stock in New England are being swallowed up in the tide of Irish and French Canadian immigration, and when its descendants in newer states show its enfeebled condition by constituting the bulk of the victims to the dire modern disease, "nervous prostration," it is pleasant though a little melancholy as well, to go back in thought to the time when Calvinistic brain, conscience, and muscle laid the foundations of the republic. Then—"the Quabbin man of the better sort believed the Bible to be inspired in mass and in detail, from Genesis to Revelation, that Unitarianism and Universalism were doctrines of devils; . . . . that the federalists inherited the wisdom and virtues of Washington, and that John Adams and his son John Quincy were his worthy successors; that Jefferson was the father of infidelity, and that, if every democrat was not a profane rascal, at least every profane rascal was a democrat; that Napoleon Bonaparte was expressly pointed out (by a calculation of heads and horns) as a monster of some kind in the Apocalypse; . . . . that any man possessed of more than twenty thousand dollars had come by it dishonestly ("It stands to reason that he could n't 'ev made it with his own hands; an' ef other folks airned it, it ain't hisn. Ef he's ben honest, an' gin all their dean, he could n't hev no sech pile o' money") . . . . that the young men to be helped in "gittin' college larnin'" were those intending to preach the gospel. ("Ez fer helpin' on young lawyers, let Satan take care of his own!") . . . that the tune "China" was divinely appointed to be sung at funerals, and that "Coronation" will be sung in heaven—with many other similarly unshakable articles of faith. Mr. Underwood's treatment of the subject is not historical, or romantic, or religious, or sociological, but contains elements of all these. The progress of the town is followed in its development under the theocratic reigns of four ministers, so that the plan of the book has a certain unity. But there are detached chapters of a narrative character which are pleasing, as are the various ones describing manners and customs. The first 273 pages of the book are of real interest and value. The rest is, to say the least, unfortunate. A heaviness of touch, not very obtrusive in the first part, becomes almost unendurable in the attempt at a love-story which fills most of the latter fourth of the volume. But the best of it may stand beside Mrs. Stowe's "Oldtown Folks" as a study of past New England life,—and that is no small desert.

M. M.

Jane Field, a novel by Mary E. Wilkins. Illustrated. New York, Harper & Brothers. $1.25.

When it was announced that Miss Wilkins would write a novel those who loved best her "Humble Romance" and other short stories trembled for the result, and the event has justified their fears. There is plenty of good work in "Jane Field," but the whole is not so good as Miss Wilkins's short stories generally are. If we are not much mistaken there are at least two stories here which were conceived independently of each other, but have been joined together and the *junctura* is not so *callida* as we could wish. The second story is that of the runaway marriage and the mother's keeping her ignorance in her heart and making an impromtu wedding feast. The theme is one congenial to Miss Wilkins' art and even more so is that of the main story. Jane Field's impersonation of her dead sister in order to secure a property; the motive to this turpitude being her anxiety about her daughter's health and her resolve to save her life. The situation after Jane Field has gone to the town where her sister had lived, puts such a strain upon the probabilities as they cannot bear. Meantime of incidental touches there are enough to make the book better worth reading than many a one that observes all the Unities and never so much as suggests an improbable situation.

J. W. C.

The Olive Leaf: Songs and Hymns for Sunday-schools, Christian Endeavor and Social Meetings: By Charles K. Langley. White-Smith Publishing Co. Boston, New York and Chicago. Single copies, 35 cts.; by the dozen, $3.50.

"Of making many books there is no end," said a wise man of old; and the succession of manuals like the above, recalls the saying. This one is neither better nor worse than many of its kind; but one cannot help wishing that quantity in this important department of literature might give place to quality. There is in this little volume even more than the usual depreciation of this present life. The words are for the most part rhymes without merit. Such stuff seems calculated to produce in young people either a morbid or an insincere and canting type of piety, concerning which the familiar words of the litany are a wholesome prayer; —"Good Lord, deliver us!"

Baron Trump's Marvelous Underground Journey. by Ingersoll Lockwood. Boston. Lee & Shepard. $2,00.

It is a pity that probably only a limited number of story readers appreciate such wonderful and impossible tales as those Mr. Lockwood has the genius to invent. But young and old who enjoy fairy tales of any sort will revel in the curious conceits which he has clothed for them in this charming guise, for his sympathetic and graceful touch makes the Little Baron and his dog as fascinating as were ever any of the heroes of the Arabian Nights. Every lover of dogs will believe that most, if not all, of Bulger's clever performances, are equaled by those of his own pet, and will have a strong fellow-feeling with the devotion of Bulger's master to his four-footed comrade. The wonders of life in the world within a world are most charmingly set forth, all the beauties of silver and marble and ice making a most attractive setting for the quaint and lovable creatures who give life to the pictures. The fortunate little-folk who are so constituted that they do not require hard facts and commonplace realities for the enjoyment of a story, will take infinite delight with the Mikkamenkies, and the Soodopsies, and the Koltykwerpians, living with them this joyous and peaceful life in the midst of beauty and happiness.

A. G.

Move Good Times at Hackmatack. By Mary P. Wells Smith. Boston: Roberts Bros.

Some people are apt to think the New England children of fifty or sixty years ago had few good times; 'tis true they had regular work, but there was lots of fun, too, and Mrs. Smith gives a graphic picture of Parson Strong's boys and girls that recalls the stories our parents have often told. It is a a thoroughly wholesome story for the children of to-day.

B. C. R.

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Notes from the Field.

Chicago.—On Monday of last week the liberal ministers of the city lunched together at the Tremont House. The meeting was called by Dr. Canfield. Most of the Unitarian and Universalist ministers were present; also Dr. Thomas and Mr. Mangasarian. Professor Swing and Dr. Hirsch were unable to be present but had expressed sympathy with the purpose of the meeting. It is purposed to meet in this way once a fortnight for fellowship and the discussion of questions of common interest. No organization was formed, no "constitution" drawn up; and no officers were chosen, save a secretary to whom is left the care of future meetings. This duty was assigned to J. Ll. Jones.

—Rev. John Snyder recently preached at the First church on exchange with Rev. W. W. Fenn. Mr. Fenn, while in St. Louis, was the guest of honor at the monthly meeting of the Unitarian Club and read a paper upon "The Assumptions of the Higher Criticism."

Milwaukee, Wis.—The annual meeting of the First Unitarian Society of Milwaukee was held on Monday, January 16. Reports were read by the secretary, treasurer and the various committees representing the church organizations, showing the church to be in a most satisfactory condition. The trustees reported that the new church edifice which has been completed within the past year, and which we now occupy, and the new organ are paid for in full; so that we begin the new year entirely free from debt. The good work done by the pastor, Mr. Henry T. Secrist, is manifest on all sides. The church membership has more than doubled the past year, and the average attendance has largely increased. The Sunday-school has also a large attendance, more than three times what it had a year since. Unity Club is in its second year and has forty-six earnest working members. The Social Life and Woman's clubs are both doing good work. For this general awakening we are largely indebted to our young pastor, who is ably seconded by his wife. The present officers are: Board of Trustees, Mr. Chas. E. Crain, Mr. G. D. Norris, G. B. Ferry. Secretary, Mrs. John S. Batchelor, Treasurer, Mr. D. W. Keys.

Minneapolis, Minn.—*The Church News* is a monthly pamphlet of 24 pages issued by the Church of the Redeemer (Universalist) under the ministry of Marion D. Shutter. It is published by the Young People's Association of the church, and it's columns are hospitably open to items of interest from all the liberal churches of the city and vicinity. This first number contains an excellent practical sermon by Mr. Shutter, and an exposition of the Sunday-school topics (International Series) for the month.

St. Anthony Park, Minn.—Rev. Eliza T. Wilkes has recently taken charge of the liberal movement here, having been turned from her proposed visit to the Pacific coast by the solicitations of this newly-organized society.

Menomonie, Wis.—Rev. H. D. Stevens has resigned the charge of the Unitarian Society of this city.

Neillsville, Wis.—The dedication of the new Unitarian church, built under the ministry of Mr. Owen, takes place on Thursday, February 2.

Rev. Sophie Gibb, late of the Universalist ministry, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches. W. L. Chaffin, Chairman. D. W. Morehouse, Secretary.

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—*James Martineau.*

Let the Band Play.

e went to church that morning;
had never been before;
she's old enough," said mamma;
hree years old and almost four."

ad promised to be quiet;
o, indeed; she wouldn't cry!"
ng tight to papa's finger,
she went with sparkling eye.

eringly she saw the people,
the flowers and the rest;
up at the lofty arches,
the music pleased her best.

it ceased and came the sermon,
ie frowned and fidgeted.
be quiet, Bess!" said mamma,
she shook her little head.

upon the red pew cushion,
ed her hand in queenly way
d the preacher, toward the organ,—
an, be quiet! Band, you play!"

l Man's Temperance Lecture.

e dense forest along the banks
k River, in Northern Michi-
kes and wolves are numerous,
casionally a bear or deer may

lay a sportsman, after a long
ucceeded in shooting a deer,
he was a long way up the
e decided to call at the nearest
hut and borrow a boat to take
ne to Sheboygan. He found
an working in the woods peel-
hbark, and, thinking to ingra-
nself, he drew from his pocket
of whisky.

no drink whisky," said the

't drink whisky?" asked
rtsman, in astonishment; "I
my red brothers all liked
"

me like it," said the Indian.
e it, and don't drink it!"
ed the sportsman. "If you
why not drink?"

like it, and drink little;
drink little, he want more;
heap drunk Injun. Ugh!
rink any," said the Indian.

portsman looked at the In-
en at the whisky, and finally
the flask against a stone,
it and emptying the con-
on the ground. He stood
at the broken flask, while
g: "'Wherefore, if meat
brother to offend, I will eat
while the world standeth,
ke my brother to offend.' I
n a brute, but the red man's
hall be remembered."

en told his errand, and the
lled up his bark, went to the
h the sportsman, helped to
leer into the boat, and took
Sheboygan.

ting, the sportsman grasped
man's hand, and said:
you for your temperance lec-
hall drink no more."

ndian smiled, seated himself
at, and rowed back to his

na Tripp in Boys' Brigade

Stamp Collecting Cranks.

At an auction sale of postage stamps held the other day the chief attraction was a good specimen of the British Guiana four-cent blue stamp 1856 (used), which excited much competition, and was knocked down to a London dealer for $179.82. The auctioneer announced that he had to put up another copy of the same stamp, but much finer and unused. After keen competition this was knocked down to a bid of $244, the highest price ever paid for a stamp. Hobbies are all very well in their way, but when one thinks that for the price paid for these two stamps, $423.82, four ragged, homeless and hopeless little street waifs could have clothed, lodged, fed, educated and started on their way to learning a trade by the Waif's Mission, it looks very much like money sinfully thrown away.—*American Youth.*

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Little Man.

The Boston *Transcript* prints an anecdote of a gentleman who was given to making friends with children wherever he met them, and who one day tried to scrape acquaintance with a little fellow-passenger in a street car.

The child wore a crimson plush cloak, and had long yellow curls, so the gentleman began with much confidence:

"How do you do, little girl?"

"I'm not a little girl," was the shy response.

"Oh! Are n't you? Well, then, how do you do, little boy?"

"I'm not a little boy," was the unexpected answer.

"Indeed! Who are you, then?"

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Which influence upon the formation of parties among the Jews was brought about by the Roman supremacy? Which were the political, which the doctrinal characteristics of the party of the Sadducees?

What does the name of the Pharisees mean and how does it indicate their position? In how far were they the liberals of their time? In what relation to the Pharisees stood the Zealots?

What do we know of the Essenes? (Toy, p. 101, 120.) (B. f. L., III. p. 56.) (Knappert, 218 to 225.)

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Remember the heroism of the sons of Mattathias and the unselfishness, with which, as soon as the one they made their chief had fallen, they consulted together who among the remaining brothers would be the ablest to succeed him, obeying this one without any opposition. But the following generations of this famous family were not of the same grandeur of mind, had not the same devotion to their country's welfare. The usual thirsting for honor and distinction crept in even in this royal family, until at last two brothers Hyrcanus and Aristobulus fought for the throne and Hyrcanus called in the assistance of the Romans. These did not refuse, but demanded a high recompense: from that time the Jews lost their independence.

By Roman decision also Herod, an Edomite, was appointed king of the Jews, the same Herod under whose reign Jesus was born. The life and death of this cruel king, and the tragic fate of his wife Marianne form the most interesting narrative in this lesson, if you can consult about it good historical sources. (Toy, p. 123, 124.)

The different parties among the Jews of this time were not political parties only, neither only theological parties or sects, but both at the same time, the Sadducees being the aristocrats and conservatives, the Pharisees the democrats and progressives. A third party was that of the Essenes, differing from the others in this respect, that they did not care at all for politics, but lived entirely separated from society, devoting themselves to religious duties only.

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